



## GARŌDMĀN

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**GARŌDMĀN**, the Pahlavi name for heaven and paradise, derived from GAv *garō.dəmāna-* (lit. “house of song”; cf. YAv *garō.nmāna-*, Man. Mid. Pers. *gr’sm’n*, Prth.*grdm’n*, Sogd. *°yrōmn*). It frequently appears as a synonym for *wahišt*, paradise, e.g., in hendiadys *wahišt ud garōdmān* (*Pahlavi Texts*, p. 151) or in the phrase *wahištīgpad garōdmān ī Ohrmazd* “resident of Paradise in Ohrmazd’s *garōdmān*” (*Wištāsp Yt.* 42). But in the other contexts *garōdmān* is used to designate specifically the highest station of heaven, while *wahišt* is the general term covering all the “stations” of heaven. Accordingly, Ardā Wirāz (q.v.) is shown *dušox* (hell), *hammistagān* (limbo), and *wahišt* through which he ascends in four steps successively from the star (= *humat*) to the moon (= *hūxt*) to the sun (= *huwaršt*) stations and finally *gardōmān* (Chap. 7 ff.). Another synonym for *gardōmān* is *anagr rošnīh* or simply *anagrān* (the infinite lights; e.g., *Mēnōg ī xrad* 94). In the Pahlavi literature *gardōmān* is described as the radiant pleasant, peaceful, sweet-smelling abode of Ohrmazd, the Amahrspands (see [AMEŠA SPĒNTA](#)) and the deities, to which the souls of the pious go after death and to which all souls will go after the completion of the Frašgird (q.v.). For the most part the language used to describe *gardōmān* is concrete and evokes images of a sublime earthly existence where one has all the best food and drink, where one can sit upon one’s golden throne or recline upon a soft couch with cushions, where one is reunited with loved ones and can enjoy music and other forms of entertainment.



## BIBLIOGRAPHY

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P. Gignoux, “L’enfer et le paradis d’après les source pehlevi,” *JA*, 256, 1968, pp. 219-45, with references to primary and secondary sources.